

[This Essay was read before the Ministers' and Deacons' Meeting, at the session including the fifth Sunday in June last, held at Winona, and at their request, is here condensed for publication in the Record, in two numbers.]

NO. 2.

How shall the entrance of unfit persons into the churches be prevented? I think much good might be done in this direction; first, by ascertaining their unfitness, and secondly, by lessening the probability of the application of such persons. And, to this end, I suggest that the churches adopt the practice of publicly inviting to baptism and membership, only such as have been previously approved of, through interviews with the pastor and such members of the church as are deemed competent to form a correct judgment in such cases. This would probably bring only such applications for membership as the church would think worthy, and would encourage sincere inquirers to come to proper persons for help, in their search for salvation. If any object to these restrictions, as throwing unscriptural impediments in the way of profiting Christ, I would suggest that, if such persons ought promptly to obey when they believe (promptness does not mean indiscreet haste); that the apostles had reasonable ground to believe in the fitness of every applicant; that if Peter knew Simon's character (we do not know that he had this knowledge till after the sorcerer's baptism); that Philip well instructed the eunuch, and insisted on his heart's faith in Christ before he would baptize him; that John the Baptist was just as rigid in requiring good evidence of re-pentance; and that the Savior checked an ardent admirer by telling him of his own extreme poverty.

Even in protracted meetings, and other seasons of excitement, when Christians are afraid of throwing obstructions in the way of returning sinners, it should be remembered that those were occasions of excitement, when both John the Baptist and the Savior restrained unworthy applicants. All are not excited in times of excitement. God has placed, in the church, "teachers," "governments," and "helps." With proper order, ample time may always be found to converse with all applicants, even in times of great excitement, before they are invited to apply for church membership.

The policy here advocated is, not one requiring a fundamental change, but making only a conservative application of a principle already acknowledged; that we ought to approach as nearly as possible to certainty, as to the fitness of applicants. Suppose the following practice should be adopted: Let the elder members of the church, or some of them, male and female, both or either, as may be deemed best at their own convenience, and at the convenience of persons desirous of membership, too, have free, faithful, kind-spirited conversations with all who are desirous of uniting with the church, by experience and baptism, and learn all they can in reference to their spiritual condition and desires. If the conclusion is that any of such inquirers are not yet spiritually qualified for baptism, their cases, we may suppose, would be informally deferred and the inquirers kindly exhorted and encouraged to persevere in prayer, and in searching the word of God for light. But when, after such proposed interview and examination, any are deemed ready for reception for baptism, the fact of such approval is easily made known to other members without any formal report, and, on a proper occasion, a public invitation is extended, not in the usual way, to all present, who may wish to join, etc.; but to those who have been thus conversed with, approved, and advised to apply for baptism. Then no others are likely to come forward, and the members may, with much greater safety, vote for the reception of those who do come. If some churches should choose to be more regular in this business, and constitute those elderly brethren and sisters into Standing Committees for the Approval of Applicants for baptism, I presume no gospel principle would be violated.

I would offer a few words, in conclusion, in reference to the reception of members by letter or equivalent. Some churches limit their letters of dismission to six or twelve months;

# THE BAPTIST RECORD.

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M. T. MARTIN, Proprietor.

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NO. 33.

## THE BAPTIST RECORD.

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### MISSIONS.

#### Turkey.

Dr. Perkins, of the Neotropical Mission, says: "I was during my stay of five months at Constantinople on my way to my field, twenty years ago, that the first two Armenian engineers came to the Neotropical Missionaries. . . . All around them was dark in the shadows of death. Those two engineers came so tremblingly, like Nostradamus, by night, groping in the darkness and feeling after they light."

Now back the countries—said Turkey, dotted over with Protestant Missionary stations and churches, and peopled, and in a certain sense, shaken by the power of Living Truth." Dr. Perkins wrote this several years ago.

There are now twenty-three Christian schools for girls, and twenty-four for boys, in Syria alone, saying nothing for those in Constantinople and the rest of the great Empire. The district around Lake Urmia, inhabited by the Nestorians, in Persia, is almost, if not entirely, Christian. Thus we see that, since 1830, when Messrs. Smith and Daugler visited the country, the gospel has penetrated from the Black Sea to the Caspian on the south, from Syria to the Kourdistani mountains of Persia. May we not hope that the time is not far off when the world-opens of the "wise prophet" will worship and bless the name of the true Messiah?

### Religious Liberty Spread.

The following is the article in the recent treaty of peace made by the great European powers touching religious liberty in the province of Bulgaria, Servia, and Romania.

"Dishonesty of religious belief or confession shall not operate against any one as a cause of exclusion or incapacity in what concerns enjoyment of political rights, admission to public employment, honorific or honorary, or the exercise of the different professions and industries." Liberty of public profession of all creeds shall be assured to all the retainers of protection of Bulgaria, as well as to citizens. No creeds shall be imposed on the hierarchical organization of different communions or confessions with their spiritual effects.

### Indian War.

During the Indian Wars, it cost the United States a million dollars for every Indian killed. The Baptists of the South have paid only \$25,000 for every Indian converted, by preaching the gospel among them. Which pays the better, making Christians of the Indians, or murdering them? It costs only \$2,500 to make Christians of them, and \$1,000,000 apiece to kill them. Would it not pay to send more missionaries to the Indians, and not so many soldiers? Send something to Dr. W. H. M. Tash, Corresponding Secretary, Home Mission Board, Marion, Ala., for the Indians.

B. H. W.

The following regulates religious liberty in Turkey. The stipulations open the way for mission work in all that vast region.

The Pope, having expressed willingness to maintain the principle of religious liberty, and give it the widest scope, the contracting parties take cognizance of this spontaneous declaration. In every part of the Empire, difference of religion should not be the motive of animosity in any thing relating to civil and political rights, admission to public offices, datus and honors, and the exercise of all the professions and industries. Every one should be admitted, without distinction of religion, to give evidence before the tribunals. The practice of all religions should be entirely free."

The provinces that live these conditions for Turkey cannot themselves afford long to lag behind. They, too, must grant religious liberty.

This is a grand showplace. Whole number of American Baptist foreign missionaries, 141; whole number of native preachers and helpers, 956; whole number of mission churches, 706; whole number of mission church members, 63,443; whole number baptized from the beginning, made by Judson, about 130,000; whole number baptized during last year, 5,000."

The common string telephone has been in use in East India from time immemorial. A specimen, made of two pieces of hollow bamboo, with paper diaphragms connected by a thin thread, has been brought to this country by Mrs. Bunker, wife of a Baptist missionary to East India.

The number of Protestant converts in Japan last year was 1,004. This year it is three times as great. Nearly 14,000 volumes of portions of the Scriptures in Japanese have been given out during the past two months.

in the polity of the church to pursue that course which would be conducive in fixing the mind, in its thoughts, on the dying Savior. In the presence of a mixed multitude of spectators, certainly is an inopportune place for the letter to be handed to the clerk, deacon, or pastor of the church, in good time for the letter and the applicant to be examined before admission. Some letters have been held very long, and explanations may be desired; and some members have conducted with them, which have tried the polity of having a special service, to the relief of this position. It is not meant that outsiders are forced out under rule, but that the meeting is of that special character—like business meetings—that it is not expected to have throngs of strangers and aliens, that the worship may not be hindered, but of that sincere kind that will be rewarded openly.

—Jesus ordained twelve apostles, that they should be with Him, which constituted His church, though in embryo; and, as such, He committed to them the doctrines and ordinances of His kingdom. The twelve that should be with Him were present, when the church received the Supper for the first time, and none others—not even His mother and the faithful women. The meeting was a special one; with reference to which, the Master said: "With desire I have desired to eat this Passover with you before I suffer;" at which they communed together for the first time. There was no crowded house of mixed spectators.

To avail ourselves of this advantage ground, we must possess the capacity to read. In ages past, education even of an inferior order, was limited to a few. Now, through the diffusion of knowledge, the elements of instruction are open to all. But we may have the Bible, and the capacity therewith gives spiritual power to the soul, appropriates Christ in all His merits and benefits, commands, and leads to the source of obedient ability; shows what ought to be done, and how to do it, directs in the Christian course, and gives power to run and not be weary.

Let us not neglect a diligent reading of the Scriptures. Timothy was taught them by his grandmother. Our duty is to teach them to our children, and ask God to convert them. Ministers especially should convert to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. A thorough knowledge of the Bible is one of the great wants in the Baptist church. Let all aim at a higher standard of Biblical knowledge. Then will we know our duties better, and love each other better. Ministers will preach in the demonstration and power of the Spirit. Christians will listen to preaching with an increased appreciation. Then we will love the cause better, and abound in Christian liberality. The gospel will be better supported at home and abroad, our souls blessed, and God glorified by us, in our bodies and spirits, which are His.

2. With a deep consciousness of our own unworthiness. A self-righteous person cannot be instructed, delighted or benefited by the perusal of God's word. The whole book treats of our depravity, and is designed to empty the mind of "self" in all its meanness and misery. Should it be read lightly, flippantly, merely as a human composition? Surely not. There should be reverence and veneration of mind.

3. With a desire to profit by what we read. Some read for amusement, others to establish more deeply their own opinions. The Christians should read on the occasion of the Supper, the pastor is almost always inclined to deliver an apology for the exclusive practice of Baptists in the matter of the Supper, which does not seem to be done. Of course, in large congregations it is sometimes inconvenient for members to be separately seated, so that they may be served without some mistake. And besides all this, so many present who are not worshippers of God in this way, most frequently divides the mind of the communicant, that he wholly fails to discern the Lord's death.

A. H. BOOTH.

(To be continued.)

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Reading the Scriptures.

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ELD. S. C. LEE, FARMERVILLE, LA.

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An Essay on the reading of the Scriptures, read before the First District Meeting of the Concord Association, and published by request.]

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The leading, prominent feature of the Bible is, to teach that Jesus is the Christ, and that there is salvation in none other. (John 20:30, 31; Acts 10:43.) Not all of the Divine Mind is revealed. What is revealed is to teach us the Messiahship of Christ, and the way of salvation through Him. (John 17:3.) The Bible teaches the history of creation; the fall of man, and his recovery through the Mediator; the nature of sin, of God, and of angels; the immortality of the soul; the vanity of this sin-cursed world, and the glory of the heavenly, through a Redeemer. (1 Cor. 3:7-18.)

—Do this in remembrance of me," is a command the church dare not neglect. The Divine object of the Supper is Christ, and His bleeding and dying on the cross is to come in review before the mind of the communicant, who is an active participant in the emblems of His death.

—And whilst it is not essential to the Supper to exclude all except members from the room or place where administered, yet it is certainly with

deep, of all the genuine drops and streams of spiritual knowledge that can be found. Here the workings of the human heart are portrayed in such a manner as demonstrated the inspiration of the descriptions and the divinity of their great Author. Here we are taught our moral and spiritual maladies, with their various symptoms and methods of cure. The efficacy of the Scriptures prove their Divinity, for when correctly explained by God's ministers, and powerfully applied by His Holy Spirit, they wound and heal, kill and make alive, alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls. Here is a summary of Divine Mind of such magnitude, that it was, is, and will ever be the wonder of wonders, having God for its Author, salvation for its object and end, and truth without mixture to proclaim. And, oh! blessed thought, all this done in the interest of a lost race "dead in trespasses and sins." And happy are that people who have in their own tongue the oracles of eternal truth. We are favored people, elevated to Heaven in point of gospel blessings.

To avail ourselves of this advantage

above, we must hand, and aided very much by the exercises. Though he was blind physically, I doubt not his spiritual vision is clear, for he seems to be very much consoled. We trust some good was accomplished by a few names of us assembling together. However, my doubts as to having a revival of religion in the church were lessened very little. I look upon it as being the work of two or three, and the church was not manifesting enough interest and solicitude for the up-building of the church, and the salvation of immortal souls to turn out to the prayer meeting which was appointed to purify the church for its great work. I had very serious misgivings as to much good being accomplished. Saturday the pastor preached an excellent sermon. According to agreement of the church, services were held at eleven o'clock in the day and at night. So the meeting went on until Friday when it closed for the want of ministerial aid.

The pastor was broke down in

voice until it was with great effort that he spoke audibly. Brother W. L. Lapey was to have assisted, but owing to some providential hindrance could not be there, supposed to be sick. Brother Jeremiah Tucker was with us one or two days, on his return from Philadelphia, but owing to his state of health preached only once. Brother M. O. Sanders, who was to have assisted, had sickness preventing him from the part of the meeting. However, he so much recovered as to be able to preach some in the latter part. The congregations during the entire meeting were larger than were anticipated, and good order, a general thing prevailed. A great many manifested a concern for their soul's salvation by bowing at their seats and asking the Christian people to pray for them. Several would come forward to the altar; but little, if any, good will be derived. Let us briefly consider the proper plan of reading it, and enforce that plan by several considerations.

1. The Scriptures should be read with profound adoration for them by his grandmother. Our duty is to teach them to our children, and ask God to convert them. Ministers especially should convert to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. A thorough knowledge of the Bible is one of the great wants in the Baptist church. Let all aim at a higher standard of Biblical knowledge. Then will we know our duties better, and love each other better. Ministers will preach in the demonstration and power of the Spirit. Christians will listen to preaching with an increased appreciation. Then we will love the cause better, and abound in Christian liberality. The gospel will be better supported at home and abroad, our souls blessed, and God glorified by us, in our bodies and spirits, which are His.

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—In the Bible we have the purest strains of morality, a vein of Ecclesiastical history, running through sixty-six books, written by different authors in different languages, covering a period of about one thousand five years. Here is a spring pure and

eternal.

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## Associational Meetings.

We are on the eve of our annual associational meetings. A few words as to their importance, proper conduct and objects will be in place.

In the past our associations have been a great power for good. The churches combining their efforts in these bodies have done a grand missionary work. They have planted churches over by far the larger portion of our territory. It would be difficult to overestimate the work already done by our associations. And their work is by no means accomplish'd.

It is true that in the bounds of our larger part of them there is no distinct missionary ground. We mean to say that there are no destitute places where people cannot hear the gospel, and where there is a reasonable hope of establishing self-supporting churches. The outlying corners and neighborhoods can be best cultivated by pastors near whose churches such places are found. To attempt to cultivate these corners by sending agents to them will result in but

and, in the long run, prove disastrous to the cause of missions. For we are seeing nothing doing will give. Notwithstanding associational missions can no longer fire the hearts of the people at these meetings, such gatherings are occasions of great interest and profit, if properly managed. They serve to bring the churches of a given section closer together.

The discussions, if able, are clear and sensible, inspiring and rekindling the zeal of the churches and resulting in great good. The importance of these gatherings will appear more fully when we come to consider the objects for which associations should meet.

Associations, like other things, are good or indifferent, according as they are well or indifferently conducted.

Towards securing the proper management of an association, the first thing is for the delegates to go to the meeting with right views of their duties. For them to go to our associations, simply to go home again amounts to nothing of profit. We went to an association once, and, as we went, we send delegates saying, "We don't want speaking, we must get through by Monday dinner. They met on Saturday, organized, passed one report after another, without discussion, pressed every thing through, and got ready to go home by Monday 10 o'clock. The whole meeting was a failure. The money for printing minutes was wasted; every thing was utterly lost. These meetings occur only once a year, and we should be willing to spend enough, some at them to give every thing a fair consideration. Let there no restlessness, no haste, but let every thing be done decently and in order. It is a mistake, a great mistake, to think that the discussions are profitless. Generally they are the best part of the meeting.

It is very important to secure an efficient moderator. Some of the most pious and best of preachers are the poorest of moderators. The idea of electing a wretched to this place for the purpose of honoring him, is altogether wrong. A good man does not wish such a thing; the other sort should not receive such a thing. Elect a man that will moderate, be he preacher or layman, young or old. The favoritism often displayed in such matters is greatly to the discredit of Christians. One association should be paid to the moderator. A dry, undevotional meeting, whatever else it may be, is not good. Truth can only be told when upon hearts softened and prepared for it. It is always true, said to keep up the devotional spirit in the body.

Then, a practical turn should be given to affairs. The habit of grave, laboring for the grave purpose of merely splitting grave theological hairs, which are just as well not split, is extremely ridiculous to say no more of it. It is hardly the best thing for an association to meet to go over Predestination and Free agency, to decide where Cain got his wife, or how long Noah was building the Ark, or to settle the heads and horns of the beasts, or to hear a brother spin a theory about when Christ will come. This is the best thing for an association to meet to go over.

Missions always first. To support missions is the mission of the church. Home and Foreign missions should be considered with all the solemnity and care that such important interests ought to inspire. If there are yet remaining a distinct missionary field, it should take steps, at once, to cultivate it. If there is no such field, or the association judges that it can best cultivate its field in connection with other bodies, let it enlarge its mission work into some

## Another Way.

Quite a number of poor young men have written to know how they may obtain an education. We have told them in a number of the Ricon. The way suggested by us, is the greater part of an education to get control of the mind, and to be able to use it upon any subject that may come up for investigation.

It will be found also that frequently at the start, study will be irksome, especially when the body is weary. This trouble, too, will give way before perseverance. Gradually a habit of study will be formed; and then, what was drudgery at the start, will become a pleasure. It is a truth that, it is just as easy to work as not to work; to study, as not to study, if we cultivate proper habits.

Once the habit of improving bits of time is formed, and a taste for books cultivated, the great difficulties, in the way of self-education, are at an end. Like a ship under full sail, with her sails full of favoring winds, it is only necessary to guide one's self in the proper course to reach the desired end. In this day of books and schools and opportunities for self-improvement, there is but little excuse for gross ignorance. The world is before the youth of America. It is a great age; shall we have men suited to it?

## The Paper Question.

Our readers will see elsewhere Bro. Martin's statement of the facts connected with the paper question, together with the cause for his making it.

But we suppose the proper self-defense is as much a Christian habit as prayer or preaching. We have the example of Christ for repelling false charges and insinuations. And the Apostles were given to timely defense. The servant is not above his Master, nor do we hold ourself above Paul and Peter. Christianity is truth as well as love.

Against the charges made by the *Southern Baptist*, and the anonymous correspondent of that paper, Bro. Martin has made the proper defense in the calm statement of facts, to which we direct attention. We wish only to add on our own account, that in talking the matter over with Bro. Grossett in Meridian, and have, by constant application, outstripped many who had better early advantages. For the encouragement of all who are seeking an education, we might mention a long list of illustrious names, that never enjoyed the advantages of a full College course. There was Hugh Miller, a poor, laboring man, in the quarries of Scotland; and Andrew Fuller, in some respects the leading mind of his day—not only never went to College, but we believe, did not understand the rudiments of English grammar at twenty-eight years of age. Spurgeon is not a graduate, though he enjoyed excellent academic advantages. Bro. Lowry will not mind our saying he was a bricklayer in early life, and knew but little of schools. But, by constant application, he has educated himself, and now occupies a proud position among educated men, and is at the head of our excellent Female College. Yet, he is among the warmest friends to Colleges in the State. And that, because he knows that there is a smoother road than the one he traveled. We little dreamt that he could do without such a means of improvement. In helping the circulation of a good denominational paper, one helps missions, education, pastoral support, the piety and efficiency of those who read, and, in short, the cause of Christ. A paper is a potent means of good.

At our coming associational meetings we would be glad, of course, to have as many as think the *Record* worthy, to recommend it. But, if not the *Record*, then such other papers, as are in the judgment of the body, may best subserve the cause of Christ.

We would be glad to receive attention to one of the greatest helps to the general and special work of the churches is a good religious paper.

And when we consider the great amount of instructive reading which a good-sized weekly newspaper furnishes, and the low rate charged for it, it seems really wonderful that any family will consent to do without such a means of improvement.

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We would be glad to receive attention to one of the greatest helps to the general and special work of the churches is a good religious paper.

And when we consider the great amount of instructive reading which a good-sized weekly newspaper furnishes, and the low rate charged for it, it seems really wonderful that any family will consent to do without such a means of improvement.

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We would be glad to receive attention

# THE BAPTIST RECORD.

B. T. HOBBS,  
PUBLISHER AND ADVERTISING AGENT.

CLINTON, MISS.

THURSDAY, AUGUST 29, 1878.

## NOTICE TO ADVERTISERS.

The price and terms for all advertisements inserted in *The Record* will be arranged by special contract with the Publisher, to whom all such business should be addressed.

The *Record* is a large and in increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South.

Marriage and death notices are limited to one hundred words; for all over this number, two cents for every additional word will be charged, *which must come with the notice*.

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## Meeting of Associations.

Abbeville, Bethel Church, five miles from Houston, Friday before the second Sabbath in October.

West Point River, at Franklinton, Washington parish, Sunday before the 4th Sabbath in September.

DeRidder, at Baldwyn, Friday before the 1st Sabbath in October.

Jackson, at Sulphur, Friday before the 2nd Sabbath in September.

Colombus, four miles west of Crawfordville, Friday before the 2nd Sabbath in September.

Mount Pleasant, near Newton, Friday before the 2nd Sabbath in September.

Union City, five miles and a half west of Crystal Springs, Saturday before the 4th Sabbath in September.

Bogalusa, Terry Creek church, four miles west of Chalmette Station, Saturday before the 1st Sabbath in October.

Blackfoot, Pleasant Hill church, Union County, Friday before the 3rd Sabbath in September.

Tunica, Fellowship church, ten miles south of Ripley, Friday before the 1st Sabbath in September.

Harmony—

Chickasawhatchie, State Line—

Springfield—

Bethel—

Salem, meets with the Hipsaboy, three miles from Shreveport, Friday before the 2nd Sabbath in October.

The Elmore Association meets October 1st, at the schoolhouse, six miles north of New Orleans.

Montgomery, New Hope church, ten miles east of Covington, Friday before the 2nd Sabbath in October.

Unicoi—

Mississippi—

Mississippi River, fifteen miles west of Vicksburg—

Cloud Water—

Leesville—

Four Rivers—

Swing River—

Central, Yazoo City, Friday before the 3rd Sabbath in October.

Pearl River—

Wetumpka—

Springfield—

Southwestern—

Bogalusa—

Zion—

Kosciusko, Saline Long Creek church, Saturday before the 1st Sabbath in October.

Calhoun, Pilgrim's Rest church, ten miles northeast of Covington, Thursday before the 4th Sabbath in September.

The Big Bear Creek Association will come in for thirty-third annual meeting, at the Sulphur Springs, Franklin county, Alabama, on Wednesday before the 2nd Sabbath in October.

Harmony, New Haven, Jerusalem church, Scott County, October 26th-28th.

Chester, near Marion, Pleasant Grove church, October 13th-14th.

Louisville, French Camps, October 12th-13th.

## Louisiana Associations.

Second, Walnut Spring Church, Saturday before the 3rd Sabbath in September. The Second School Institute meets the Friday before.

Third, Shreveport, Calcasieu parish, Friday before the 1st Sabbath in October.

The Central Association meets with the Zion Hill church on Saturday before the 3rd Sabbath in October.

The New Orleans Association meets with the 1st Red River church, Bossier parish, Louisiana, Saturday before the 1st Sabbath in October.

Shreveport Association meets with the Catholic church, Calcasieu parish, Louisiana, Friday before the 1st Sabbath in October.

Second Mason Association meets with the Bayou church, Richland parish, Louisiana, Friday before the 2nd Sabbath in October.

The Red River Association meets with the Second church, Bienville parish, Louisiana, Saturday before the 1st Sabbath in September.

The brethren will please help us to complete this list.

## Why Can't We be Let Alone?

Notwithstanding we started the *Southern Baptist* when there was no other paper in the State, and that too, from a feeling of duty, and Baptists all over this section of the country hailed the move with delight and have rallied around us till today we are furnishing a larger number of Baptists in the State our paper than any other Baptist paper published in or out of the State. To do this we have had to make sacrifices that but few can realize. Yet it appears that some of our western brethren, in order to centralization, have been, and still are, unwilling to let us go along in the even tenor of our way, advancing the interest of our Master's kingdom.

As soon as it was thought that a paper could be sustained in the State, others, seemingly, to centralize the interest of the other denomination of the State to their own aggrandizement, saw fit to make an effort to use the *Southern Baptist* to that end. Failing to do so, the next thing was to start another paper, evidently to combat our influence; from which time the movers in the matter have exhibited a determination to either absorb, crush out, or bury the *S. B.*, and thereby get control of our paper. To do this, my stone has been left unturned. Proposition after proposition has been made to us, privately, to let us out—to which we have not yielded.

Recently, a new scheme has been laid by these determined would-be rulers of the other denomination of the State, and we have been informed that they were very desirous that we should do the best for our cause, but they did not propose to do so, but that they, with Mr. Rogers,

of Memphis, who doubtless is remembered by the people of Meridian, as he himself, would buy us out and come to Meridian. Who ever heard of such glaring presumption? After trying time and again to get possession of the *S. B.*, that they might take it elsewhere, they now conclude that if no other plan can effect their purposes, they would like to buy us out and come to Meridian. And notwithstanding we have informed them emphatically that the *S. B.* is not for sale yet there comes a proposition from Rogers saying, we could sell to Rogers and Dunesen, and not to the Clinton Ring, as we call it, and they would unite with the *Record* at Meridian.

Is there a parallel case in the annals of history? We have been censured by them, dictated to by them, tried to be bought out by them privately. We have borne it all privately, for peace and harmony; but may not forbearance cease to be a virtue? So, we now say that if the conflict must come, let come. We are not responsible for it, feeling thus, we will invoke the blessings of God on our fathers to aid us and help us in our contention for what we believe to be the welfare and the wants of the great masses of the Baptists of Mississippi.

We know what the feelings of our brethren in this part of the State are. It may be that there are some or two individuals here who are willing those brethren, and who might be willing to see us sacrificed to their own ambition. So it is not because they have not been able to use us and the *Southern Baptist* to their own ends and self-gratification? In the main, however, the Baptists of Meridian are our steadfast friends and warm supporters of the *S. B.*. To them and the thousands of Baptists all over this land who are in sympathy with us do we give grateful thanks.

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## FAMILY GOSPEL

"NOT DEAD BUT RISEN."

(Lines from the *Armen*, read by Charles D. Boyer Warner at the Memorial Services of Samuel Bowles.)

He who died at Azim sends

His friends to the grave.

Earth埋葬 him, pale and cold is snow,

And ye say, "Abdullah's dead?"

Wrapping at the feet and head,

Ye are from the east;

Leave your right hand,

Leave your right hand in prayer;

Ye I said and whisper this,

Leave the thing you kiss;

Leave your heart in it,

Leave it in me, I am.

Sister friend, what the women leave,

For the last sleep of the grave,

Is a bat, which I am quitting,

I a garment, to never fitting,

Like a coat of death,

Like a burial shroud has passed,

Leave the inmate, not the room;

The weaver, not the girl,

The plume of the peacock,

That kept him from those splendid stars.

Sister friend! Be wise and dry

Straight away every weeping girl;

What ye upon the bier

Is not worth a single tear.

The bier, out of which the pearl has gone;

The pearl is broken—it lies there;

The pearl, the pearl, all here,

The pearl, the pearl, all here;

Allah said, the pearl it hid,

That treasure of his treasury;

A pearl it is, the pearl it is;

Let the pearl be earth's sorrow,

Since the gold is in store!

Allah said!

Not the world is understood;

Not the long, long wonderland;

Not the stars, the stars;

While the man whom you call dead,

In my eyes, the stars instead,

Lives and loves you lost in time;

Far, far away, far, far away;

But in the light you cannot see;

Of undisturbed felicity;

In a perfect paradise;

And the pearl is still here;

Far, far away, far, far away;

Far, far away, far, far away;